



Islamic Online University

Explanation of the Six Pillars of Faith

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Notes based on Sharh Usool Al-Emaan by Shaykh
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Module 2

الإيمان بالله

Faith in Allah

The Belief in Allah (ﷻ) Comprises Four Matters:

First: Belief in the Existence of Allah (ﷻ):

The evidence for the existence of Allah (ﷻ) is established by:

1. Fitrah
2. Reasoning
3. Ash-Shar'a¹ and
4. Al-Hiss.²

1. Pertaining To the Proof of the Fitrah:

Every creature has been created in a state of belief in his Creator without preceding thought or education. No one dissuades from what is necessitated by this Fitrah [i.e. the belief in Allah (ﷻ)], except the one whose heart has been subjected to what averts it from its (natural course of) Fitrah, as the Prophet (ﷺ) explained when he said:

ما من مولود إلا و يولد على الفطرة ، فأبواه يهودانه ، أو ينصرانه ، أو يمجسان

“Each child is born in a state of “Fitrah”, but his parents make him a Jew or a Christian.”³

2. The Evidence of “Reasoning”:

All of the creatures, the first and the subsequent ones, must have a Creator Who brought them to existence because they neither can bring themselves into existence, nor they could have come to exist by coincidence! The creatures could not have brought themselves to existence because a thing does not create itself - since prior to its existence it was nothing - so how could it be a Creator? And it cannot accidentally bring itself into being, because every occurrence (novelty, etc.) must need an originator.

¹ Revealed texts of the Qur'aan and Sunnah

² Lit: sensory perception, sensation. It pertains to the evidences about Allah's existence. Al-Hiss means, that which is perceptible through the senses. [Translator]

³ Related by Imaam Al-Bukhaaree in his Saheeh, Volume 8, pages 389-90, Hadeeth Number. 597.

Also because its existence in such highly magnificent order and homogenous co-ordination, and due to the coherent relationship between the means and their causes, and the creatures with one another, it is absolutely impossible that it's very being is coincidental. (In fact), what is (believed) to exist as a result of coincidence, does not follow an ordered pattern at the beginning of its existence. So how could it remain to be ordered during its course of survival and development?

So, if it is impossible that the creatures have neither brought themselves into existence nor did they come to exist by coincidence, then it becomes evident that they must have a Creator, and He is Allah (ﷻ), the Rabb of the Worlds.

Allah (ﷻ) stated the above rational and decisive proof in Soorah At-Toor saying:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٢٥﴾

“Were they created by nothing, or were they themselves the creators?”⁴

Which means that they were neither created without a Creator, nor were they the creators of themselves. It becomes clear, therefore, that their Creator is Allah (ﷻ). That is why when Jubair bin Mut'im (رضي الله عنه) heard Allah's Messenger (ﷺ) reciting Soorah At-Toor, and when he (رضي الله عنه) reached the Aayaat:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٢٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٢٦﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ ﴿٢٧﴾

“Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are the treasures of your Rabb with them? Or are they the tyrants with the authority to do as they like?”⁵

Jubair (رضي الله عنه), who was then a Mushrik (polytheist), commented:

كاد قلبي أن يطير

“My heart was about to fly (i.e. upon hearing this firm argument).”⁶

In another separate narration, he (رضي الله عنه) said:

⁴ Soorah At-Toor 52:35

⁵ Soorah At-Toor 52:35-37

⁶ Saheeh Al-Bukhaaree, Volume 6, pages 356-358, Hadeeth Number 377.

وذلك أول ما وقر الإيمان في قلبي

“And that was the time when Emaan was first settled in my heart.”⁷

Let us give a parable that clarifies this matter: If someone tells you about a lofty palace, surrounded by gardens with rivers flowing in between, fully furnished with beds and mattresses, and decorated with all kinds of ornaments, the basics, and the luxurious, then he says to you: “This palace in all of its perfection, has founded itself, or that it came to exist by coincidence, without a founder!” Immediately you will deny and reject his argument, and you will consider his talk as ridiculous. (With this in mind), is it, therefore, possible that this universe with its extended earth, skies, planets, conditions, wonderful and splendid order, could brought itself into existence? Or that it came to exist without a Creator?

3. The Ash-Shar’a⁸ Evidence for the Existence of Allah (ﷻ):

The Ash-Shar’a is evidence for the existence of Allah (ﷻ) because all of the revealed Scriptures state so. The Laws that address the welfare of creation and which are provided by these Scriptures, constitute an evidence that they came from an All-Wise Rabb Who knows about the welfare and interests of His Creation. The information about the universe brought forth by the Scriptures and whose manifestation testifies for their truthfulness, is a proof that they came from the (One) Rabb Who is Able to bring into being whatever He (ﷻ) already informed about.

4. Al-Hiss: The “Physical” Evidence For The Evidence of Allah (ﷻ) Comprises Two Aspects:

One of them is that we hear and witness (Allah’s) response to the call of those who supplicate and those who are distressed and grieved. This constitutes an unequivocal evidence for the existence of Allah (ﷻ). He (ﷻ) says:

وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَاسْتَجَبْنَا لَهُ

“And (remember) Noah, when he cried (to Us) aforetime. We listened to his invocation.”⁹

He (ﷻ) also says:

⁷ Saheeh Al-Bukhaaree, Volume 5, page 236, Hadeeth Number 358.

⁸ Ash-Shar’a: Islamic Texts and Legislation’s in the Qur’aan and Sunnah. [Translator]

⁹ Soorah Al-Anbiya’ 21:76

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

“(Remember) when you sought help of your Rabb and He answered you.”¹⁰

In Saheeh Al-Bukhaaree (authentic narrations from the Prophet (ﷺ), collected by Imaam Bukhaaree), it is reported that Anas bin Maalik (رضي الله عنه) said that:

أصاب الناس سنة على عهد النبي صلى الله عليه وسلم فبينما النبي صلى الله عليه وسلم يخطب في يوم الجمعة قام أعرابي فقال يا رسول الله هلك المال وجاع العيال، فادع الله لنا. فرفع يديه، وما نرى في السماء قرعة، فوالذي نفسي بيده ما وضعها حتى ثار السحاب أمثال الجبال، ثم لم يزل عن منبره حتى رأيت المطر يتحادر على لحيته صلى الله عليه وسلم فمطرنا يومنا ذلك، ومن الغد، وبعد الغد والذي يليه، حتى الجمعة الأخرى، وقام ذلك الأعرابي — أو قال غيره — فقال يا رسول الله، تقدم البناء وغرق المال، فادع الله لنا. فرفع يديه، فقال " اللهم حوالينا، ولا علينا ". فما يشير بيده إلى ناحية من السحاب إلا انفرجت...

“Once in the lifetime of the Prophet (ﷺ) the people were afflicted with drought. While the Prophet (ﷺ) was delivering the Khutbah (religious talk) on a Friday, a bedouin stood up and said: ‘O Allah’s Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allah (for rain).’ So the Prophet (ﷺ) raised his hands (invoked Allah for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on his (ﷺ) beard. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said: ‘O Allah’s Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allah for us (to stop the rain).’ So the Prophet (ﷺ) raised both his hands and said: ‘O Allah! Round about us and not on us.’ So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away...”¹¹

Responding to the invocations of the supplicants who sincerely resort to Allah (ﷻ) alone and fulfil the required conditions for Ijaabah¹² is a matter that is still being witnessed nowadays.

The second aspect is that the Signs of the Prophets which are called Mu’jizaat (Miracles) and which people see or hear about, constitute an irrevocable evidence for the existence of the One who dispatched them: that is Allah (ﷻ). Certainly these matters (Mu’jizaat)

¹⁰ Soorah Al-Anfal 8:9

¹¹ Saheeh Al-Bukhaaree, Volume 2, Hadeeth Number 55.

¹² Ijaabah: Answering the Du’aa of the supplicant by Allah (ﷻ). [Translator]

are beyond the capability of mankind and that Allah (ﷻ) manifests them to help and support His Messengers. For example, the Sign given to Moosaa (ﷺ) when Allah (ﷻ) commanded him to strike the sea with his stick. He stuck it and the sea parted into twelve dry roads separated by water which became like huge mountains. Allah (ﷻ) says:

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾

“Then We inspired Moosaa (saying): ‘Strike the sea with your stick.’ And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain.”¹³

Another example is the Sign given to Eesaa [Jesus, (ﷺ)] by which he was able to bring life to the dead and bring forth the dead from their grave by Allah’s Leave. Allah (ﷻ) spoke about him, saying:

وَأُحْيِ الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ

“And I bring the dead to life by Allah’s Leave.”¹⁴

وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ

“And when you brought forth the dead by My Permission.”¹⁵

A third example of is that of Muhammad (ﷺ) when the tribe of Quraish asked him to show them a Sign (a miracle as a proof for his Prophethood).¹⁶ He (ﷺ) pointed to the moon and (behold!) it split asunder and the people saw it. Regarding this (Sign) Allah (ﷻ) said:

أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿٦٤﴾ وَإِنْ يَرَوْا ءَايَةً يُعَرِّضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٦٥﴾

“The Hour has drawn near, and the moon has been cleft, and if they see a sign, they turn away, and say: ‘This is continuous magic.’ ”¹⁷

¹³ Soorah Ash-Shu'ara' 26:63

¹⁴ Soorah Aal-'Imran 3:49

¹⁵ Soorah Al-Ma'idah' 5:110

¹⁶ Narrated Anas (رضي الله عنه): **“The people of Makkah asked the Prophet (ﷺ) to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.”** Saheeh Al-Bukhaaree, Volume 6, Hadeeth Number 390. [Translator]

¹⁷ Soorah Qamar 54:1-2

All of these physical signs (miracles) which Allah (ﷻ) puts into effect to help and support His Messengers constitute an irrevocable proof for His Existence.